what was given for our glory, namely, our free-will having
been. turned to our shame to serve our own lusts.

Let it be clearly understood that not one of all our human
faculties is necessarily or absolutely vicious. Every one of
them is designed for a good and useful purpose and can be so
used if kept under the control of our free-will. These are
all the faculties which are necessary for self-preservation, for
the acquisition of wealth and all forms of comfort, luxury
and temporal good, for the upholding of our own individual
rights and last but not least, the faculties given to us for
reproduction. The life of the body, in the fullest sense of
that term, cannot be sustained without each and all of these
faculties ; and in the discharge of our duty to our bodies and
in the maintenance of those conditions in which bodily
welfare consists, there are elements which may lead to vice
and certainly will, if not properly controlled by our free-will,
for which we alone are responsible and not God.

It is therefore consistent with His perfect justice
and equity, no less than wi'th His Divine Mercy and Love
to allow the utmost limits of freedom to do good or to choose

evil, without which no soul can take the first step in virtue,
much less can ever rise unto the holiness and bliss for which,
He, in His love, has designed it. The fulfilment of the
mission of our life, therefore, consists in employing our
glorious free-will in an increasing measure in drawing our
inclinations into line with His purposes, realising that our
wills are ours to make *them His* and declaring in the
oft-repeated words of Maharishi Sri Venkataramana of
Tiruvanamalai: " *Lord, I have no will of my ozvn; Thy Will*
is my will."
We should also note that the lower or animal nature
of man which is supposed to be the seat of all sin and carnality
is neither *per se,* moral nor immoral, but simply unmoral,
having purely animal wants and desires. What is needed